

CHRISTIAN SECRETARY.

PUBLISHED BY PHILEMON CANFIELD, UNDER THE PATRONAGE OF THE CONNECTICUT BAPTIST CONVENTION.

"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

Volume XI.—No. 37.

HARTFORD, SATURDAY, SEPTEMBER 29, 1832.

Whole No. 557.

THE CHRISTIAN SECRETARY,
PUBLISHED WEEKLY AT HARTFORD, CONN.
UNDER THE DIRECTION OF A COMMITTEE OF THE

CHRISTIAN SECRETARY ASSOCIATION.
PRINTED BY PHILEMON CANFIELD,
Ten Rods South of the State House.

Price, \$2 a year if paid within three months of the time of subscription; if not, an addition of 50 cents will be charged. Postage to be paid by subscribers. A discount of 12 per cent. will be made to Agents, who receive and pay for eight, or more copies.

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QUAKER EPISTLE.

Extracts from the Epistle from the Yearly Meeting held in London by adjournment, from the 23d of May, to the 2d of June inclusive, 1832.

To the Quarterly and Monthly Meetings of Friends in Great Britain, Ireland, and elsewhere.

We acknowledge our reverent thankfulness to the Preserver of men, that the pestilence which has visited various parts of this kingdom, since we last met, is now very much diminished.

The ravages of this disease have been far greater in other nations than in ours: hitherto the Lord, in his unmerited goodness, has struck us very gently with his rod:—this may be only for a time.

May we seriously consider, as a body of professing Christians, what share we have in the multiplied sins of our country, which do indeed justly render it deserving of the Divine chastisements.

Solemn reflections have been awakened, in contemplating the nature of this scourge.

"It is of the Lord's mercies that we are not consumed, because his compassions fail not." We earnestly entreat every one to improve this awful visitation; and not to forget how rapidly many in this, as well as in neighboring countries, have been removed by it from time to eternity.

We feel a warm and affectionate concern that all may be fully awakened to the necessity of having an interest in Christ; of knowing him to be their Redeemer. Dear friends, may the Holy Spirit enlighten your understandings to a sense of the need of a Saviour; and may we all, with penitent hearts, look in simple faith unto the Lord Jesus, "who, his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness." In boundless love he tasted death for every man; all that inherit eternal life, of every age, and of every nation under heaven, partake of the blessings of that redemption which comes through his sufferings and death; he gave himself for us, that he might redeem us from all iniquity, and purify us unto himself.—How essential, then, is it to each of us, that we seek to be cleansed from every sin, and henceforward to live in all righteousness and holiness. This change of heart can only be brought about by the power of the grace of God: the Comforter, the Spirit of truth, is to guide us into all truth; Christ has declared himself to be the bread of life. He is not only the light of the world but the life of men.

In addition to the practice of the family reading of the Holy Scriptures, the importance of which we deeply feel, be encouraged often to read them in private; cherish a humble and sincere desire to receive them in their genuine import; and, at the same time, dear friends avoid all vain speculations upon unfulfilled prophecy. And whilst we fully acknowledge that "all Scripture is given by inspiration of God," a view supported by sound and undeniably rational evidence, let us ever bear in mind, that it is only through faith which is in Christ Jesus that they are able to make wise unto salvation. As this precious faith is sought for and prevails, the evidence of the spirit of God in our hearts most satisfactorily confirms our belief in the divine authority of these inestimable writings, and increases our gratitude for the possession of them, and for the knowledge of that redemption which comes by the Lord Jesus.

Earnestly beseech the Lord to grant you, in his mercy, the communion of the Holy Ghost; at the same time pray that you may be preserved in reverent humility; steadfastly looking unto the Lord Jesus. Live in the pure and holy fear of God, striving to keep all his commandments. Then will at times be granted an inward persuasion, that Christ is indeed your Shepherd, and that you are of those who hear his voice; faith and hope in the gospel, which give stability to the soul, will be experienced; and being weaned from all inferior dependents, you may at times reverently apply the language, "Lo, this is our God: we have waited for him, we will be glad and rejoice in his salvation."

Our views of the simple and spiritual character of the gospel of Christ, and of his immediate government of his church, have led our religious Society conscientiously to refuse the payment of all ecclesiastical demands. We consider them as having their origin in the usurpation and exercise of a power which Jesus Christ never conferred; and as it is a testimony to the supreme authority of our blessed Lord, which we think it our duty to uphold, we earnestly exhort all our members to act in a meek and quiet spirit, and to maintain this testimony with consistency, as unto God and not unto men. The amount of distracts under this head, as now reported, is upwards of £12,600, exclusive of a small sum for purposes of a military nature. Our conviction of the peaceable nature of the Christian dispensation

has been often stated. We do not consider that the proper maintenance of this testimony prevents us from exercising our civil rights as members of the community, or interfere with our acting as good and faithful subjects. On the contrary, we believe that the Christian religion leads to the performance of all civil as well as religious duties, with the greatest propriety and advantage. At the same time we are convinced that, circumstanced as we now are on these islands, our members are especially called to watchfulness and circumspection; the risk is great when political excitement prevails, lest he, who would desire to walk as becomes a Christian, may be led, step by step, to take a part in proceedings which are not consistent with true religious principle, and may thus greatly hazard his own growth in grace.

We therefore, tenderly but earnestly exhort all our near friends to be very careful that they do not, by involving themselves in political questions, endanger their religious welfare, or that calmness of mind so important to the right performance of every Christian duty.

Dear friends, in conclusion, we cordially bid you farewell in the Lord Jesus. Signed, in and on behalf of the meeting, by

SAMUEL TUKE.

From the London Sunday-School Teachers' Magazine.

FAMILY INSTRUCTION.

It is a mistaken opinion, that Sunday-schools are designed as a *substitute* for family instruction. They are provided only to supply deficiency. They were instituted first for those children who were poor, and wretched, and ignorant, that they might be taught to read, and take care of themselves. In a short time after they were collected for these purposes, it was found that religious instruction might be profitably given. The system proved well adapted to this end, and children enough were found who received religious instruction from no other source.

The moral and religious education of the young has always been the principal object in Sunday-schools ever since they were introduced among us, and it is only in the most populous place, and among a very limited class of persons, that schools are held on the Sabbath for any other purpose than this. Such are the advantages of this mode of instruction, improved and enlarged as it has been by the results of experience, that many parents who are abundantly competent to instruct their own children in these things at home, send them to the Sunday-school.

We have been led to these remarks by some sound suggestions on the subject, which we find in a book without title or date, but apparently several hundred years old, and in which it appears both as a *preface* and a *postscript*.

We present it to our readers: if they are parents, they have their duties stated to them in a clear and convincing manner; and if they are teachers, they are provided with motives and arguments, which they may profitably and properly urge in their visits to families where the children of their classes reside.

A very learned and godly divine, having bewailed the great distraction, corruptions, and divisions that are in the church, thus represents the cause and cure.—Among others, a principal cause of these mischiefs is the great and common neglect of the governors of families in the discharge of that duty which they owe to God for the souls that are under their charge, especially in teaching them the doctrines of Christianity. Families are societies that must be sanctified to God as well as churches; and the governors of them have as truly a charge of the souls that are therein, as pastors have of the churches. But alas! how little is this considered or regarded! But while negligent ministers are (deservedly) cast out of their places, the negligent masters of families take themselves to be almost blameless. They little consider what a charge is committed to them, and what it is to bring up a child for God, and govern a family as a sanctified society. O how sweetly and successfully would the work of God go on, if we would but all join together in our several places to promote it! Especially women should be careful of this duty, because as they are most about their children, and have early and frequent opportunities to instruct them, so is this the principal service they can do to God in this world, being restrained from more public work. And doubtless many an excellent magistrate hath been sent into the commonwealth, and many an excellent pastor into the church, and many a precious saint to heaven, through the happy preparations of a holy education, perhaps by a woman, that thought herself useless and unserviceable to the church. Would parents but begin by times, and labor to affect the hearts of their children with the great matters of everlasting life, and to acquaint them with the substance of the doctrine of Christ, and when they find in them the knowledge and love of Christ, would bring them to the pastor of the church to be tried, and admitted to the further privileges of the church, what happy, well-ordered churches might we have! Then one pastor need not be put to do the work of two or three hundred thousand governors of families, even to teach their children those principles which they should have taught them long before: nor should we be put to preach to so many miserable, ignorant souls, that are not prepared by education to understand us; nor should we have need to shut out so many from holy communion upon the account of ignorance, that yet have not the grace to feel it, and la-

ment it, nor the wit and patience to wait in a learning state, till they are ready to be fellow-citizens with the saints, and of the household of God.

But now they come to us with aged self-conceitedness, being past children, and yet worse than children, still having the ignorance of children, still being overgrown the teachableness of children, and think themselves wise, yet wise enough to quarrel with the wisest of their teachers, because they have lived long enough to have been wise, and the evidence of their knowledge is their aged ignorance. And it is for the want of this laying the foundation well at first, that professors themselves are so ignorant as most are, and that so many, especially of the younger sort, do swallow down almost any error that is offered them, and follow any set of dividers that will entice them so it be done with earnestness and plausibility. For alas! though, by the grace of God, their hearts may be changed in an hour, yet their understandings must have time and diligence to furnish them with such knowledge, as must establish them, and fortify them against deceits. Upon these and many like considerations, we should entreat all Christian families to take more pains in this necessary work, and to get better acquainted with the substance of Christianity."

THE STATE OF EUROPE.

To a reflecting mind trained to the task of watching the currents of public opinion, the state of Europe appears singularly portentous of change. The recent triumph of the reform party in England would only seem the entering wedge for future measures; it is only an acquisition of power to be used in the spread of republican principles and in rooting out ancient abuses and in levelling the inequalities which have been created by hereditary honors.

Some of the pledges that will be required of the members of the next parliament will be of a character indicating a deadly hostility to hereditary emoluments and distinctions. Let England alone, and the leveling system will obtain far and wide throughout her domain.

The editor of the New York Albion, who writes with candor at a remove from the blinding excitements of party, makes some remarks on this subject which we are happy to transfer to our columns. He says,

The final triumph of the bill, as might be expected, restored much tranquillity to the country, and dispossessed the mob—if we except the attacks on the King and the Duke of Wellington—of that alarming and ferocious attitude it had assumed on the resignation of the Grey Ministry. Bonfires, festivities, and other demonstrations of joy took place in very many places, and a large portion of the nation gave signs of general satisfaction.

But notwithstanding this apparent calm which perhaps succeeds a storm—it is certain that the seeds of fresh innovations and new discords are deeply sown. The formidable posture assumed by the great bulk of the people, and their desire for greater and more extensive changes, are only for a moment suspended; the sword is not sheathed, the wearer is only resting a moment on its hilt. The Political Unions, by far the most potent agitators of the kingdom, have in very few instances disbanded themselves, notwithstanding their existence is contrary to law and in defiance of the positive injunctions of the King's proclamation. On all occasions which call for action, they are instantly up and doing; and it is abundantly clear, that under a Reformed Parliament it will be quite impossible for any cabinet to conduct the affairs of the country to their wishes and injunctions. What a new and formidable political engine is thus created in England.

We have, on a former occasion, expressed an opinion that the institutions of England were destined to undergo a speedy modification or demolition. This opinion is not weakened, but has received increased force as events have daily unfolded themselves.

The following is the scheme for future reform, as laid down in one of the most able and popular periodicals in London, the July number of the Monthly Magazine. After declaring that the crown lands, corporation and church property, &c. must be sold, and the proceeds applied to the extinguishment of the national debt, the article proceeds—

"We also propose the sale of the crown and regalia, now deposited in a chest of Holroyd Palace, only to be stolen, or destroyed by fire. In the altered condition of national feeling in Scotland, no resistance would be made to the measure, for the feudal motives for preserving these emblems of sovereignty are long ago forgotten, and our policy now is not to consult the prejudices of the Highland chiefs, but to give bread to the Paisley weavers. Holroyd House itself may also be sold, with many other uninhabited palaces and royal castles in various parts of the kingdom.

Viewed together, these sums are as follows:

Crown lands,	17,000,000
Corporation property,	100,000,000
Church do.	60,000,000
Decayed charities,	25,000,000
Greenwich hospital,	20,000,000
Chelsea hospital,	
Scottish regalia,	10,000,000
Holroyd house, &c. &c.	

£233,000,000

Thus it is apparent that one-third portion of the national debt may, in a single session of parliament, be made to disappear, if the slightest vigor be displayed, and this fact be properly

understood, that small measures and nibbling retrenchments will no longer satisfy the nation.

The writer then proceeds to this plan of retrenchment, and insists that the army for guarding Great Britain and Ireland must be reduced to 10,000 men—that all the cavalry must be broken up as useless—the whole corps of marines be disbanded, and that such colonies as cannot protect themselves "are unworthy of preservation, and should be at once disengaged as a dead weight from the crown." In this way it is made to appear that 26,000,000 of taxes may be annually saved.

Many of our readers, we know, will say that these extravagant schemes are entertained by a few only, of wild and visionary men who have little weight in the country, and that the nobility and people of property will rally and arrest the progress of those dangerous innovations which the conservative party so much apprehend. It may, and probably will be so; still we should not shut our eyes to known and palpable facts—we should not forget the extraordinary diffusion of republican opinions lately spreading through all the manufacturing and trading classes in England—not should we conceal from ourselves the knowledge, that a large part of the Whig nobility often yield a sort of tacit admission to sentiments having partly, if not wholly, a similar tendency.

Dr. Bartlett, the writer of the above, will soon discuss the probabilities of an European war, which, if it should take place, will either hasten or retard the onward march of freedom.—*New York Messenger.*

CONTEMPLATION ON THE WORKS OF NATURE.

The manifestations of wisdom and power displayed in the works of nature, present a variety of pleasing objects to the pious mind.—The wise man beholds the face of God in the face of nature. This vast globe, created for the residence of mankind, though defaced, deformed, and cursed on account of sin, exhibits strong testimony in favor of the wisdom and power of the Creator.

To begin with objects of less note: observe what a multitude of animals, insects, and reptiles, of various descriptions and sizes, are created under different conditions, and move in different circles, yet there is an exact proportion and regularity in their members, and the stores of nature are suited to their wants.

The fishes of the sea, and the fowls of the air, and the beasts of the field, are all fitted for certain modes of living, and taught by natural instinct to move in the circle for which they were formed. The earth itself is replete with an astonishing variety of matter and form, being fraught with stupendous mountains, projecting rocks, and stormy seas, interspersed with fruitful plains, and clothed with verdant meadows, humble shrubbery, and lofty trees.

Meanwhile unnumbered springs of water clear as crystal, burst forth from hills and perforated mountains, and dashing down precipices form cataracts; or gliding in milder currents spread life and health in their course, till lost in streams of greater and increasing magnitude, they form mighty rivers, and mingle with the ocean. On one hand the towering cliff rears its lofty summit almost, if not quite to the region of the clouds; on the other, the humble vale winds among the distant hills. At one time we are delighted with the softness and sweetness of the surrounding atmosphere, which plays in gentle zephyrs over the verdant landscape; at another we are driven almost to despair by the furious ragings of the tempest, spreading desolation and ruin in its course. Attracted by the solar rays, the exhaling waters arise into the region of the air, where they collect, form clouds, and becoming more and more dense, fall in showers of fruitful rain to revive the drooping foliage, and replenish our thirsty springs. The sun by his annual circuit and diurnal revolutions, (or perhaps rather the earth as the philosophers tell us,) is the instrumental author of cold and heat, summer and winter, day and night. When he rides high in our heavens, and pours his burning beams abroad, ice bound rivers, frozen seas, and the mountain ice melt down in gentle currents, and mingle with their native elements; while the feathered songsters pour forth to meet their rosy spring, and with notes of gratitude and songs of praise hail the brightening day.

The hills and valleys are covered with verdure, and all nature, green and flourishing, displays her brightest charms before the morning sun. The singing of birds, the odor of flowers, the ever varying scene of fields, gardens, and forests, all contribute to enliven the soul, and tranquillize the mind. But the heat increases, and the morning choir are driven to their noon-day retreat, and a single luminary of inferior magnitude appears in all the lofty concave of the skies, and the eye still wanders unrestrained amid the viewless winds of heaven, till rest of strength it makes an effort to grasp infinity, but failing amid trackless specks of endless blue, it falls back, and fixes on the ground.

But when the sun retires far to the south, he leaves the earth a prey to rigorous blasts of northern wind—the surface is bound in fetters of ice, or clothed with a mantle of snow-flakes. Rivers and streams of water long since banished by velocity, or dashing their broad waves against the surge-repelling rocks, are checked in their course, and their surface converted to plains of ice solid as a floor of marble, while millions of animals lie dormant in their subterranean retreat, awaiting the return of

spring to call them from their wintry graves.

The moon with her silver crescent disperses the horror of midnight darkness, while through the lofty concave there appear ten thousand burning fires, occupying local orbs or traversing in harmony the variegated face of the horizon. They speak the language of heaven, and tell us God is great as well as good.—*Chr. Adv.*

JEWISH CONVERTS AT SMYRNA.

A letter from our correspondent at Smyrna, has just come to hand. We have room left only for the following extracts.—*Boston Recorder.*

SMYRNA, June 23, 1832.

The good news which we have just received, I am eager to communicate to you by the first opportunity. When I wrote you the other day recounting the history of the banished Jewish Christians, the decree had already gone forth, giving liberty to the captive. By a firman of the Sultan, issued about the first of the present month, they all have permission to go whither they please, entirely unconstrained, with the single exception of to Constantinople. Besides the three who had arrived in Smyrna, three others had escaped from Nicodemia, so that the Armenians, by whose influence the firman seems to have been obtained, were probably fearful that the whole thirteen would thus pass out of their hands. Whatever may have been their motive, we are bound to bless God for the happy result, which leaves them at liberty to pursue an honest calling for their own livelihood, and in situations, it is to be hoped, where they may receive more thorough Christian instruction.

July 6th.—Mr. Lewis, though somewhat interrupted in his dispensary, continues indefatigable in his labors among the Jews. John Baptist is at Brusa, and the other converts have been to Magnesia, Cassala, Vourla, and other places in this vicinity, to commune with their "brethren," their kinsmen according to the flesh," concerning Jesus of Nazareth.—Mr. Farmer, the young Jewish Missionary, has gone "down into Attalia," (Adalia,) having Baptist in company. From thence he was shortly to sail for Tarsus on the coast of Syria.

Mr. and Mrs. Jetter, our friends of the church missionary society, have a delightful school of Greek girls in the village of Boujah. What has also afforded us great pleasure, is that five Turkish girls attend with them on most of the exercises. We feel more and more convinced that the time has come to commence missionary labor among the Mahometans, and have lately held some interesting discussions with individuals who have accepted copies of the Scriptures.

AMERICAN INSTITUTE OF INSTRUCTION.

The third Annual Meeting of the American Institute of Instruction, has been recently held in this city. The fear that malignant disease either already prevailed in Boston, or might break out during the session, together with other adverse circumstances, had given rise to apprehensions, in the minds of many, in regard to the results of the meeting. But we are convinced, as well as assured by those, whose opinion on this point is fully entitled to our confidence, that no meeting of the Institute has ever been more interesting or important. The lectures of which fourteen were delivered, including the introductory address, and the prize essay, are said to have been even more practical in their character, than on any former occasion. Several animated discussions

From the Religious Intelligencer.
DRESS.

Mr. Editor.—The extent to which extravagance in dress has for a long time been indulged in by the professed friends of Christ, and more particularly by Christian females, has come to be a matter of very just complaint, and if I mistake not, the time has come for the church to purge herself from this stain, and to teach her female members the meaning and the application of those words of the Apostle, "Let the women be adorned with modest apparel," &c. I cannot see why this part of the divine word should be considered as obsolete, for it was proper for the great Apostle to the Gentiles to notice so "small a matter as that of dress," by what sort of metaphysical reasoning, or ingenious explanations is this "small matter" to be thrown out of the Christian Chart in these last days? or in other words, was that part of the word of God which has reference to dress, (and which positively enjoins simplicity in this respect) written only for the days of the Apostles? or does it remain in full force until now? If this be admitted, and if our fair friends, for whose benefit especially we are writing, are willing to take the Scriptures for their guide in this matter, then we may with confidence calculate upon a successful effort to convince them of their error. Where then is the Christian modesty of wearing a dress so extremely contracted in its length, as many which we are frequently pained to see upon the persons of Christian females. Why is it that this "style" of dress is adopted? Is it because it is more becoming and proper for a woman professing godliness, than a different one? No. Why then? Oh it is the fashion! Oh shame, Christian! where do you look for your rules and maxims of life? To the gay and fashionable of this world? What says your Master? "Be not conformed to this world." But say you, I must not be singular. What, a Christian, and not be singularly different from mere worldlings? You must be in many respects singular, or you will not act up to the precepts of the Gospel. Again, where is the Christian simplicity of a sleeve that will measure at least three times the dimensions which common decency would dictate? Or where is the Christian simplicity of being adorned with laces—veils—flowers, and a thousand other fantastical top knots, which would far better become a ball room or a theatre, than a church—or a gay and thoughtless follower of the fashion, than a devoted Sabbath School Teacher, or a humble follower of Christ's actions in any of the various schemes of Christian benevolence. What think you then, disciple of Jesus: is there no moral character connected with your dress? Do you not exert an influence that is affecting the cause of Christ, by your dress? Is there no guilty "conformity to the world" in this matter? How much of your precious time do you spend over your dress—how much thought does it engross—how much like the world are you in this respect—and how little like what Paul has directed you to be? If a casual observer should chance to drop into one of our churches on a communion occasion, what would his eye behold, but the surface of an extensive milliner's shop, spread out over almost the whole female part of the assembly? And he might see many seats filled with the dresses of four or five, which would conveniently seat the persons of six properly clad. And if he should inspect more closely the grotesque appearance of the audience, would he not find that the proportion of gay dresses was much larger than in an ordinary promiscuous assembly? But I need not pursue this subject any farther, to prove the existence of the evil; for it is an evil which shows itself to our every day observation, and one too which is obviously increasing upon us. And shall not the searching operation of truth be applied to break up these unallowed and disgraceful habits, and to purify and elevate the character of Christians in our midst?—There must be a broad and distinct line between the friends of this world and the friends of God. Religion must shed a healthful and commanding influence over all our conduct, and our watchword must be, onward to the performance of duty, whatever be the sacrifice.

Oh Christian!—heir of heaven!—hereafter to be clad with the pure and spotless robe of Christ's righteousness, what have you to do with the groveling and ungodly maxims of this world? Rise! rise above them, and show to the world around you, that you are possessed of a different spirit, even "the Spirit of Christ;" that you are uninfluenced by the glittering display of fashion, or the enticing enchantments of this world's airy dreams and visionary pleasures; but that the purpose of your life is to glorify God and do good to men. Thus will you recommend the religion you profess, and joyfully pass down the stream of life, cheered by the consciousness of an upright and consistent walk; and when the misty clouds of death shall begin to gather over your path, and the world with its vanities receding in the distance behind, you shall be enraptured with the joyful anticipations of coming blessedness in another world. And thus you will leave the world without reluctance, looking not with desire or with regret upon its fading dreams, but bid them a cheerful adieu, while your disembodied spirit wings its way to the Paradise above.

S. L. B.

From the Albany Journal and Telegraph.
EVILS OF POPERY.

We have never been more deeply sensible of the practical evils of Popery, than during the prevalence of the cholera in our city. Here, as elsewhere, it has fallen with the greatest severity upon the catholic population, and we have had, of course, greater opportunity of knowing the tendency of their professed principles. It has been a common remark with those who have had the opportunity of observation, that even the most profligate and intemperate, after having obtained the offices of the priest, have been perfectly composed, under the full conviction that they were prepared for

death and a blessed immortality. What can be more delusive? What a perversion of the gospel truth, that men may live as they list, and yet die the death of the righteous, if they can only obtain the offices of a priest in their last moments. Strange as this may seem to a protestant community, and however much to be deplored, it is nevertheless the legitimate influence of what their church has taught them to believe.

Our readers should know that extreme uncision, one of the catholic sacraments, was administered in the last moments of the dying.—According to the decision of the council of Trent, this, as well as their other sacraments, confers grace by the mere administration of it. "The oil with which the sick person is anointed," it is said, "represents the grace of God, which is poured down into the soul, and the prayer used at the time of anointing, expresses the remission of sins thereby granted to the sick person." In view of this, who, after all, can wonder that papists, even the most profigate, after having complied with the ceremonies of the church, should at the hour of death quiet all their fears of an hereafter. We confess we are not so much surprised that such superstitions should be entertained among the mass of catholics who are kept as far as possible in profound ignorance of the Bible: but what shall we say of the priest? We would not detract aught from their assiduous attentions to the sick and dying, but we must be permitted to ask them, who, it is to be presumed, have read their Bibles, how they can be led away with such a delusion! Do they—can they believe that extreme unction, or any sacrament, can, by the mere administration of it, be efficacious in preparing the dying for death? If not, why then do they not undeceive that portion of the community to whom they minister? Why connive at a sentiment which is fraught with ruin to the soul.

If catholics, no matter how they live, imagine that they need only the last offices of the priest to fit them for happiness hereafter, is it not making the priest, instead of God, the arbiter of life and death? Suppose, through unavoidable circumstances, his presence cannot be obtained, or if he should be unwilling to administer the sacraments of his church. Then there is—there can be, no hope. The soul is irrecoverably wrecked forever! We could wish that all catholics would seriously consider this momentous subject, and that their teachers would bring themselves to the study of the pure word of God, that they may know the truth themselves, and by imparting it to others, be the instruments of saving and not deluding immortal souls.

From the Young Men's Advocate.
THE LEAVEN OF WICKEDNESS.

Allow me, Messrs. Editors, to relate the substance of a conversation I have this moment had with a young man. He is a foreigner—has been in this country a few months—received a very respectable belles-lettres and scientific education—was carefully instructed in the christian religion of the Episcopal Church, for which he had a high regard, and in which he considered himself an established believer.—When leaving Europe he was obliged to sell all he had, except the clothes on his back, to pay his passage and lay in provision. Owing to the loss of provision, and a very long passage, many of the steerage passengers were on short allowance. He was confined to five potatoes a day. Several nights he slept, on a cask beside the provision of a family of passengers. Although he had every opportunity to purloin, and had examples set him, yet such were his impressions of religious obligation, that notwithstanding his hunger, he could not stifle conscience so far as to touch a single article. When the vessel was in danger of being lost, and goods were thrown over to save from sinking, some costly articles were thrown aside to go into the chests of the sailors. Although he was assisting, and had opportunities to follow suit, yet conscience would not permit.

Since landing in this country, he has had Paine's Age of Reason put into his hands.—He has been employed among those who profess to be infidels, deists, atheists, and who swear, curse, and labor on the Sabbath. Mingleing with this class, almost exclusively, he is now filled with doubts and perplexities concerning the authenticity of the Scriptures—thinks that if now he was on board the vessel, in his former circumstances, he should help himself to his neighbor's provision, and lay aside a few pieces of linen. He had considered the great majority of the people of this country religiously inclined. He now indulges opinions the reverse! Such are the effects of associating with the irreligious. That class appears the most numerous and popular in which one exclusively mingles; so inclined are we to imbibe the sentiments, and adopt the opinions of those with whom we associate.

The above shows the partial effects of keeping bad company. It also shows the necessity of exertion on the part of members of the Young Men's Society, to bring every young man, native, or foreigner, within the pale of moral and religious influence.

S. T.
New York, July 28.

HOLLAND PURCHASE BAPTIST ASSOCIATION.

We have received the minutes of this body, and perceive that their late anniversary was held in Eden, the 22d and 23d days of August last. Elder Whitman Metcalf delivered the introductory sermon, from Psalm cxxxiii. 1.—"Behold! how good and how pleasant it is for brethren to dwell together in unity;" after which a collection of \$15.78 was taken for domestic missions. Br. Metcalf was then chosen Moderator, and Brn. Smith and Tuthill, Clerks. There are 29 churches, 20 ordained and 4 unordained ministers, and 1955 members in this body. Several of the churches have been greatly refreshed. The whole number added by baptism is 288, and by letter, 143. It is delightful to see the little branches springing up at the West. Brn. D. Eldredge and H.

Davis preached the second day—the latter, as agent for foreign missions, received a collection of \$41.10.

The formation of a Foreign Mission Society, and a Baptist Tract Society, are recommended; also Br. Allen's Annual Register.

The next session is to be held in Springville. Br. E. Tucker preaches the sermon—Br. A. Miner his substitute.

The amount received for the Burman Mission is \$257.23; and for Domestic Missions, \$56.97. Elder E. Tucker was appointed a Director in the New York Baptist Convention, and Brn. W. W. Smith and A. Miner delegates. The Circular is an energetic address on the subject of temperance.—*New York Baptist Register*.

ONEIDA BAPTIST ASSOCIATION.

We attended the anniversary of this Association, held last week on Wednesday and Thursday, in Westmoreland. The introductory sermon was delivered by Elder Bloss, from the words, "Search the Scriptures." Br. A. L. Covill, of Whitesborough, was chosen Moderator, and Brn. E. Bright, Jun. Clerk, and R. M. Ludlow, Assistant.

This body contains 23 churches, 16 ministers, and 2697 members. The number added by baptism the past year was 336. Many of the churches have enjoyed quite an outpouring of the Spirit, and some have been strengthened by large accessions. Most of them are engaged in the benevolent operations of the day, and all, we believe, are friends to foreign and domestic missions. The cause of Temperance, Bible Classes, and Sabbath Schools, are generally sustained, though there is room for improvement in all these. In regard to the two last, deficiencies are too frequently to be found.—*Baptist Register*.

THE MEIGS CREEK BAPTIST ASSOCIATION.

He held its seventh anniversary with the Marietta church at Newport, Washington county, Ohio, on the 16th, and three following days of August. Elder William Rees preached the introductory sermon and was chosen Moderator. Elder William Sedgwick was appointed Clerk. The number of churches is 25—number baptized last year 196—whole number 1286.—Among the accessions during the last year, the 1st church in Zanesville has received 76; the Salt Creek church, 31; the Marietta church, 20; the Goshen church, 19. The circular letter is addressed to ministers, heads of families, and private members generally, and exhorts each class to the regular performance of their respective duties.—*Baptist Weekly Journal*.

ELKHORN ASSOCIATION OF BAPTISTS, KENTUCKY.

This Association was held at the "Big Spring Meeting house in Woodford county," commencing Saturday, August 11th, 1832. Elder J. B. Smith preached the introductory sermon.—Brother William Suggit was chosen Moderator, and brother George W. Eaton, Clerk.—Number of churches 20—of baptized during the year, 45—of ministers, 9—whole number of members, 3427.—*Ib.*

WHITE WATER REGULAR BAPTIST ASSOCIATION, INDIANA.

The twenty-third annual meeting of this Association was held at the Little Cedar Grove Meeting house, Franklin county, on the 10th and 11th of August. Introductory sermon by James Newhouse. L. Deweese, Moderator, R. Thompson, Clerk. Number of churches 34, seven of which were received at the last session—of baptized during the last year, 24—of ordained ministers 17—of licentiates 5—whole number of members, 1391. Messengers were appointed to six corresponding Associations. Fourteen "yearly meetings" were appointed. The Circular exhorts to prayer and other Christian duties.—*Ib.*

THE BOSTON BAPTIST ASSOCIATION.

Held its 21st Anniversary on Wednesday and yesterday at the Baptist Meeting-house in Newton. The introductory discourse was preached by the Rev. Howard Malcom, from 1 Tim. i. 15—"Christ Jesus came into the world to save sinners." The design of the atonement was the leading proposition of the discourse. The association was organized by the choice of Rev. Dr. Sharp, Moderator, and Rev. Henry Jackson and Rev. Joseph A. Warne, Clerks. The letters from many of the churches gave pleasing accounts of very considerable additions by baptism. In one church, there had been, in the last year, three household baptisms.—*Chr. Watchman*.

NEWTON THEOLOGICAL INSTITUTION.

The anniversary of this Institution was celebrated at Newton on Thursday, 13th inst. The public exercises were as follows:

SINGING AND PRAYER.

ESSAYS BY THE SENIOR CLASS.

1. The young Pastor's Motives for Self-improvement.—HENRY CARR.
2. Christian Courage.—JOHN S. MAGNINNIS.
3. Sensibility in a Minister. STEPHEN P. HILL.

4. Monastic Institutions.—ARCHAB. B. SMITH.

5. Unity of purpose essential to the success of the Christian Minister.—DAVID C. BOLLES.

HYMN.

PRESSENTING OF CERTIFICATES.

PRAYER, DOXOLOGY, AND BENEDICTION.

The weather was fine, and the numerous audience were much gratified at the proofs of cultivated talent and enlightened piety, furnished by the performances on the occasion. The churches ought indeed highly to value this Institution. We rejoice in the evidences that it is becoming more and more an object of interest and of prayer. May Heaven's blessings continue to rest upon it.

The most enlightened friends of the Institution have for some time been convinced, that

the pressing cares and labours connected with its operations require an addition to the number of Professors. We are informed, that at the annual meeting of the Trustees, after the public exercises of the Anniversary, the Rev. JAMES D. KNOWLES, Pastor of the Second Baptist

Church in this city, was unanimously elected Professor of Pastoral Duties. Should he accept this appointment, he will enter upon his new sphere of action with the best wishes of the Christian community, and will, we doubt not, be an important acquisition to the Institution.

We congratulate the friends of this Institution on its rising interest and respectability, and trust that it is destined to exert a wide and salutary influence on the Baptist denomination.—*Christian Watchman*.

From the Youth's Companion.

AFFLICTIVE DISPENSATION.

What! shall we receive good at the hand of God, and shall we not receive evil?"—Job ii. 10.

A stranger the last Sabbath appeared in the pulpit of the Rev. Mr. Dunbar in McDougal street in this city, and preached from the text repeated above. There was a thrilling energy and impressiveness in his voice and manner that seemed to reach the heart of the audience—a feeling sense of his subject, if we may so speak, that gave an air of solemnity and reality to all he uttered. His sermon was a powerful, because sincere and heartfelt,—justification of the ways of God in worldly bereavements.

In the evening, the Rev. Mr. Dunbar alluded to the circumstances under which the stranger had addressed his audience;—they were substantially these.—

The Rev. Mr. Biddle, which is his name, arrived in this country from Europe about three weeks since, blessed with a beloved wife and seven children. About a week ago his wife died after having become the mother of their eighth child. He is now in a strange land with eight small children, one of them an infant, bereaved of her whose kind hand and tender voice should have guided and fostered her early years.

Now see what christianity can do! Under this great and incalculable loss the husband and father can say:

What! shall we receive good at the hand of God, and shall we not receive evil?

THE WORCESTER BAPTIST ASSOCIATION, held its 13th Annual Meeting at Bellmington, August 15th and 16th, 1832. Rev. A. Morse, delivered the Associational Sermon on the grounds of success among the primitive churches.

Rev. A. Fisher, was chosen Moderator, and Rev. F. A. Willard and Alonso King, Clerks.

This Association have been active friends to the furtherance of the good objects which engage the attention of Christians at the present time; and it appears by the letters from the churches, that the Lord has blessed them the year past, by adding a goodly number to the churches.

"There are in the Association, 19 Churches, 17 ordained Ministers and 5 Licentiates. Besides these, more than 13 are engaged in studies preparatory to the ministry."

At the close of the statement given by the Clerk, of the condition of the churches, he remarks,

"Seven of the churches are at present destitute of Pastors, but are supplied with preaching more or less of the time—one of them constantly. Two branch churches are also supplied with constant pastoral labors.

"Interesting revivals of religion have been enjoyed during the year in about half of the churches.—The numerical alterations in the Association during the term will be seen by a reference to the tabular view of the churches. The net increase of communicants is 301. The whole number added by baptism 333.

"It is gratifying to believe that among our churches generally the standard of piety is higher than formerly, and that the preaching to which they listen is of an improved and improving character. And we trust the ministers of Christ feel more and more the necessity of furnishing sermons fraught with piety and instruction."

From 17 of the churches, reports were presented of their Sabbath Schools, in which there are 1740 scholars, 191 teachers; professed religion the past year, 152; preparing for the Ministry, 9; volumes in libraries, 3111.

Resolutions were passed in favor of Temperance, of High School at Worcester, the Home Mission, &c. &c. By the Report of the Treasurer of the Worcester county Baptist Charitable Society, it appears that their receipts for the past year, were, in clothing, \$70.85, cash, \$794.31. The next session of the Association is to be held at Holden. Rev. John Greene is to preach the introductory discourse, and Rev. A. King, write the Circular letter.

The Circular letter presented this year, was written by Rev. A. Fisher, on the importance of cultivating a deeper spirit of piety, extracts from which follow:

"Christians in general are greatly deficient in communion with God and themselves."

"Deep piety cannot be maintained without much intercourse with God and our own souls. Perhaps it will be said, we cannot tell but Christians do have this intercourse. In reply, we say that all causes produce effects; so in this case, if intercourse is held with God, the effects will be seen of all men."

"A man who is by the fire does not complain of cold; but do not multitudes say they are cold? and if they do not say it, is it not evident to all others? They create a freezing atmosphere all around them. We do not say that most professors in our churches wholly neglect secret prayer and self examination, but we mean to say that this duty is in multitudes of cases miserably done. But here we fear that we have admitted more than is true; very many professors Christians think little of God or their own souls."

"The eagerness with which the world is pursued shows that the great body of professors are under the influence of a very cold piety. It is often said by men without religion, that Christians are more anxious to hoard up money, and more difficult to deal with, than others. That this is partly said to bring them down to their own level, we doubt not; but it is too true to be trifled with. Are there not professors of religion who are as eager to get money and keep it as any around them? And will they not exert themselves as much to get a good bargain? Are there not others who scramble as hard to get elevations as the merest slaves of ambition? Are there not many who are as much pleased with fine apparel and ornaments, as the lightest butterflies of fashion? Yes—is the only answer which can be given to all these questions. Is there not then need of deeper piety; that a different answer may be given to them?"

The preacher in the second place points out the way by which a more ardent spirit of piety may be cultivated.

"It is of the greatest importance that we be sensible of our deficiencies. There is, in the minds of we are. Such are satisfied with the attainments which they have already made, and of course they make no efforts for

CHRISTIAN SECRETARY.

CHRISTIAN SECRETARY.
HARTFORD, SEPTEMBER 29, 1832.

PROTRACTED MEETING BLESSED.

With unfeigned pleasure we learn that the protracted meeting held with the Baptist church at Avon, which commenced on the 12th inst. has been attended with evident tokens of the divine approbation. The sermons, prayers, and exhortations, public and private, were made effectual by the Holy Spirit, to the comfort of the saints, and to the awakening and conversion, as we trust, of many precious souls.

We do not pretend to state definitely the number of individuals who date their conversion on that occasion, neither do we feel anxious to "number the people," but a goodly number of the dear youth, and some of riper age, have been made to taste the bitterness of sin, and experience the joy of God's salvation.

Others are anxiously making the solemn enquiry, "what shall I do to be saved?" It is pleasing to see with how much truth it may be said of this little band, as is recorded of the primitive church at Jerusalem, "They are of one heart and one soul—and great grace is on them all;" may the peace of God remain with them.

ANNALS OF EDUCATION.—The Boston Recorder says that the patronage of the Annals is not sufficient to defray the expense of publication.—This is much to be regretted. We should have no doubt that our periodical of this kind might be well supported in New-England. The interests of education require a publication particularly devoted to its furtherance; and we should learn with pleasure that a sufficient number of subscribers were added to insure the continuance of this respectable Journal.

WASHINGTON COLLEGE.

The Commencement of this College was held in the Episcopal Church in this city, on Thursday last. We have not time to say much of the services. We can only say that the young men exhibited a vigor of thought, a discipline of mind, and a manliness of eloquence which reflect credit on the Faculty of this youthful College, and augur well for their own future usefulness in the community.

We subjoin the ORDER OF EXERCISES.
VOLUNTARY ON THE ORGAN.

Morning Prayer.

1. An Oration.—The undue predominance of physical and moral and intellectual science, the improvements of the age.—Ebenezer C. Bishop, Jr.

2. A Dissertation.—The causes of deficiency in our national literature.—John S. Phelps.

3. A Greek Poem.—Demetrius Stamatades.

Music.

4. A Dissertation.—On the influence of adhering, in the productions of genius, to the character of former times.—Horace L. Connelly.

5. A Poem.—Mind.—John W. French.

6. A Disquisition.—On the character and influence of the Jesuits.—Eben E. Beardsey.

7. An Oration.—The Sensibility of Americans to English criticism.—Joseph M. Warren.

Music.

8. An Oration.—Thoughts.—S. Judd.*

9. An Oration.—The Influence of Imagination on the poetic concern of life.—Theodore D. Whiston.

10. An Oration.—The use and abuse of Elegy.—David Ogden.

11. A Poem.—The Polander's Appeal.—Ebenezer C. Bishop.

12. An Oration.—Condition and Prospects of American society.—John B. Howe.

Music.

13. An Oration.—The effects of a free intercourse among nations.—Robert T. Paine.*

14. An Oration.—The influence of literature on moral and intellectual greatness.—Demetrius Stamatades.

15. An Oration.—The effects of maternal influence on the destiny of America.—John W. French.

16. An Oration.—The moral influence of eminent authors.—Eben E. Beardsey.

Music (Old Hundredth).

Degrees conferred.

Prayer.

VOLUNTARY ON THE ORGAN.

* Absent.

+ Orators of the First Class.

; Orators of the Second Class.

The only honorary degree conferred was that of D. on the Rev. David Butler, of Troy, N. Y.

HAMILTON LITERARY AND THEOLOGICAL SEMINARY.

This institution holds a respectable rank among the many institutions of learning which are now flourishing in this country. From a Catalogue recently published, we give the following:

The gentlemen composing the Faculty are, Rev. Nathaniel Kendrick, D. D. Professor of Mental Philosophy and Systematic Theology. Rev. Barnas Sears, A. M. Prof. of Biblical Theology. Rev. Seth S. Whitman, A. M. Prof. of Hebrew and Biblical Criticism. Rev. Daniel Hascall, A. M. Prof. of Sacred Rhetoric. Rev. Joel S. Bacon, A. M. Prof. of Mathematics and Natural Philosophy. Asst. Rev. C. Kendrick, A. B. Prof. of Languages.

ADMISSION.

"Every candidate for admission into the Seminary, is required to furnish satisfactory evidence of a good moral character, piety, and talents which promise usefulness in the Christian ministry. A letter of approbation from the church to which he belongs is also expected."

PREPARATORY DEPARTMENT.

"This Department, besides furnishing instruction to those desiring to pursue a full course, is open also to such as in the opinion of the Faculty, may profitably pursue a shorter course. The period of their study varies, therefore, from one to two, three, four, and five years, according to circumstances. Such assistance is furnished in this department as is required for providing all the classes with thorough instruction."

EXERCISE.

"There is a Work Shop connected with the Seminary, where regular exercise is furnished to the students in making window sash. A sash maker is employed to superintend the work."

EXPENSES.

"Board, Washing, Lodging, per week, \$1.00.—Room rent and Library, gratuitous. Tuition per annum, \$16.00. Total for the year, \$50.00."

The following is a summary of the students:

Fourth year, 12; third year, 4; second year, 7; first year, 13; preparatory department, 81; total 117.

Errata.—In our last paper, on page 142, in an article dated at Stratford, 5th line from the top, for County, read Country. In the succeeding column, 14th line from bottom, for dealer, read deacon.

General Intelligence.

From the New York Daily Advertiser.

LATEST FROM ENGLAND.

PORTUGAL.—There are later dates, but no decisive news from the seat of war. Accounts from Lisbon to the 4th, and from Oporto to the 5th, received at Portsmouth by a steamboat, communicate the following:

The inhabitants and troops of Lisbon continued to express so much feeling in favor of the constitution, as to keep the government in constant state of apprehension.

Don Miguel was in much distress for money, and was arresting and imprisoning persons to compel them to furnish it.

He had run the risk of sending his squadron, a ship of the line, a frigate, and five smaller vessels, out of the Tagus. Don Pedro's Admiral, Sartorius, perceiving their movements, waited till their near approach, then slipped and stood out to sea. He was joined by three of the fleet which had been cruising. On the evening of the 33, the squadrons neared each other, and a few exchanges of shots took place in the course of the night. Sartorius got the weather gauge, and was succeeding in his first object to draw them off the shore, and then endeavor to force a separation, by which they should more easily fall into his hands.

The Portuguese government had some difficulty in getting the ships to sea, by a refusal on the part of the sailors to work; which was attributed until they had distributed about £3,500, through the squadron as pay.

The greatest activity still prevailed in making the coast on each side the Tagus, in as complete a state of defence as possible.

The emperor and constitutional troops had not, up to the 5th, proceeded beyond Oporto and its environs, and only a few skirmishes had taken place subsequent to the last advices, but the greatest activity appeared at Oporto, the volunteers and peasantry.

If Don Miguel's fleet were well manned with able seamen, it is remarked, it would be considered of treble the strength of the other. Two or three of Sartorius's ships were off St. Ubes, but a signal was made to recall, and it is presumed they have joined.

The hazard which Don Miguel had incurred, by sending his ships out, was very great; and news of an encounter with Sartorius was expected the next day. We give below further official particulars of the battle of the 23d, before mentioned.

A private letter, dated at Lisbon, and published in London, the 15th, says, that the strongly garrisoned fortress of Almeida has declared for Donna Maria. This fortress is situated on the river Cora, in the northern part of Portugal, on the eastern frontier, and is nearly opposite the Spanish town of Ciudad Rodrigo.

The possession of this position is, in itself, of great importance; and much more so from its indication of the favorable disposition of the country towards the liberating army of the Duke of Braganza.

The blockading squadron of Don Pedro, off Lisbon, had captured and sent into Oporto twelve vessels, the cargoes of which are of a valuable description.

BELGIUM.

Letters from Holland and Belgium represent the adjustment of the protracted dispute between the two countries as near.

The Dutch funds have gradually risen.

The King of Holland has consented to the four leading points, a separation, the neutrality, the independence, and the territorial possessions of Belgium.

The King has also consented to allow the Belgians to navigate the interior waters of Holland, and also to permit the Belgian traffic by the commercial roads of Limbourg, to Germany.

These four fundamental points being agreed to, the minor matters will follow as a matter of course.

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TURKEY.

Constantinople, July 23.—On the 21st inst., the Porte received the disastrous news of the total defeat of the grand army sent against Mameluk Ali Pacha, near Tripoli, in Syria; that the Sultan's army was completely defeated, and those that escaped went over to Ibrahim Pacha's army. It was also reported that the Sultan's fleet had been defeated by the Egyptian fleet, and that the grand Turkish vessel, of 140 guns, had been taken, and that very few others had escaped, and had returned to the Dardanelles.

PORTUGAL.

July 23.—An Extraordinary Gazette containing two dispatches from Gen. Santa Martha, dated head-quarters, Penafiel, 24th July, with the notice of the defeat of the whole force of the enemy on the 23d, after a battle of ten hours.

ONE DAY LATER FROM LIVERPOOL AND LONDON.

The King's Speech proroguing Parliament was to be delivered on the 16th.

In the House of Lords, on the 15th of August, on a motion that the civil title payments bill be read a third time, the Duke of Wellington made a long speech on the state of the finances, and in the course of it censured the policy of the government relating to Portugal.

Earl Grey in reply, asserted that government had continued neutral and so should continue, provided no other State interfered.

FRANKFORT.

Aug. 24.—Germany is calm, but it is the calm of stupor. It is as the quiet produced upon an individual by a knock down blow. Some months ago the liberty of the press existed in a few states—in Baden for instance, where a law, which has been considered the most perfect ever enacted on that subject, was in full operation; but the Diet has given the fatal stroke.

It is true that the press still exists; but under a censure for every thing like a newspaper. Pamphlets of 20 sheets are allowed to be printed, but on the responsibility of the author, the printer, and the publisher, whose work is suppressed, or prohibited circulation, if it give the slightest offence; as, for instance, are now the Political Annals of Dr. Rotteck, which the Prussian Government thinks too liberal for its subjects. The journals of this period are permitted to defend the Governments, the Sovereigns, and the Ministers; but no word of comment upon these acts is allowed.

LATEST FROM SMYRNA.

We last evening received our files of newspapers from Smyrna, to July 1st, Constantinople to June 23d, and Hydra to the 8th of June.

The Smyrna Journal of the 1st, gives the particulars, at length, of the capture of Acre. It appears that the resistance was very firm, and the combat prolonged and bloody. The Egyptians lost 512 killed, and 1,429 wounded, partly caused by the explosion of mines and a magazine. The Turks had about 706 killed.

The Ottoman fleet, consisting of 57 ships of war,

and nearly an equal number of transports, had recently been, partly at Scio, and partly at Mithilene, and had proceeded, it was said, for Candia.

The frequency of Cabinet Councils, at Madrid, intimate that the royalists are alarmed for the consequence of Don Pedro's invasion. Between Rosas and Pinguerda on the frontier, an army of 30,000

men is to be stationed, and all Spaniards who have the right of shooting are to be compelled to join it. The estates of the Poles in Poland are confiscated, which were before only sequestered.

A plate of silver and 50 medals have recently been found in the bottom of the Seine.

Prices of manufactures are improving at Rouen, particularly in calicoes.

Derjavin, a celebrated Russian poet, lately died on his estate near Novgorod.

A Napier Press, of 1000 guineas value, left London on the 1st of August for Constantinople, purchased for the use of the Sultan.

The creditors of the Duke of York were to meet early in August to have an investigation of his affairs, so long held in mystery. A committee appointed at a former meeting were to report, which when received, was expected to lead to very singular disclosures.

Several new Peers, altogether disconnected with politics, were expected shortly to be made. The names of four of them were before the King.

The private fortune of the Dauphiness of France, who has married King Leopold, is upwards of £30,000. Louis Philip is to give her 20,000 more, so that her yearly income will be £50,000.

HEALTH OF N. YORK.—The returns made at the office of the city inspector, on Saturday, 22d, showed the deaths during the week to amount to 194, of which number 52 were of cholera.

CHOLERA.—PENNSYLVANIA. Erie, Sept. 12, 2 new cases and 2 deaths.

VIRGINIA.—At Richmond, the report on the 18th, for the 48 hours previous, gave 16 cases and 7 deaths. In towns on both sides of the Blue Ridge, several cases have occurred.

Baltimore, Sept. 20.—White 7—coloured 3—to 10.

The total number of deaths last week in Philadelphia was 108—adults 53, children 55—by malignant cholera 5.

THURS. Sept. 21.—The hum, the bustle, the spirit stirring energies of a brisk business, are, once more, becoming prevalent in our city. The name, rather than the reality, of pestilence, hangs its gloom around us for a season. But cholera has fled our borders long since. More recently, the cholera phobia has been, also, with it departed listlessness, long faces, vacant streets, and dull times.

Cholera at Quebec.—The burials of cholera during these twenty seven days were in the whole 425, of which 27 were at the Catholic burial ground, and 151 at the Protestant.</p

POETRY.

BURIAL OF THE DEAD.

"And when the Lord saw her, he had compassion on her, and said unto her, Weep not. And he came and touched the bier; and they that bare him stood still. And he said, Young man, I say unto thee, Arise."—*St. Luke*, viii. 13, 14.

Who says the wan autumnal sun
Beams with too faint a smile,
To light up nature's face again,
And, though the year be on the wane,
With thoughts of spring the heart beguile?

Wafst him, thou soft September breeze,
And gently lay him down
Within some circling woodland wall,
Where bright leaves, redd'ning as they fall,
ve gaily o'er the waters brown.—

And let some graceful arch be there,
With wreathed mullions proud,
With burnish'd ivy for its screen,
And moss, that grows as fresh and green
As though beneath an April cloud.

Who says the widow's heart must break,
The childless mother sink?
A kinder, truer voice I hear,
Which e'en beside that mournful bier,
Whence parents' eyes would hopeless shrink,

Bids weep no more—Oh heart bereft,
How strange to thee, that sound!
A widow o'er her only son,
Feeling more bitterly alone
For friends that press officious round.

Yet is the voice of comfort heard,
For Caster hath touched the bier—
The bearers wait with wondering eye,
The swelling bosom dares not sigh,
But all is still 'twixt hope and fear.

Even such an awful soothing calm
We sometimes see alight
On Christian mourners, while they wait
In silence, by some church-yard gate,
Their summons to the holy rite.

And such the tones of love, which break
The stillness of that hour,
Quelling the embittered spirit's strife—
"THE RESURRECTION AND THE LIFE
AM I: BELIEVE, AND DIE NO MORE."

Unchanged that voice—and though not yet
The dead sit up and speak,
Answering its call; we gladlier rest
Our darlings on earth's quiet breast,
And our hearts feel they must not break.

Far better they should sleep awhile
Within the church's shade,
Nor wake, until new heaven, new earth,
Meet for their new immortal birth,
For their abiding place be made.

Then wander back to life, and lean
On our frail love once more;
'Tis sweet, as year by year we lose
Friends out of sight, in faith to muse
How grows in Paradise our store.

Then pass, ye mourners, cheerly on,
Through prayer, unto the tomb,
Still, as ye watch life's falling leaf,
Gathering from every loss and grief
Hope of new spring and sadness home.

Then cheerly to your work again,
With hearts new braced and set
To run, untried, love's blessed race,
As meet for those, who face to face
Over the grave their Lord have met.

Friday.—Peter D. has to-day enlisted, to get rid of paying my execution; wonder what will become of his wife and children. She begged for some wood yesterday, at the poor house, and said that she and her children had not seen a fire for two days. And yet her worthless husband is constantly revelling over in Sam D's grog shop. I have lost his custom since I threatened to sue him, and now the villain has gone and enlisted; truly a grateful return for my confidence in trusting him. Elder B. rode past the store to-day—some mischief is hatching now the arch canter is come.

Saturday.—Rode over to see Squire N. to-day; found him considerable better. He looked sadly altered—could not conceal the fact from my own mind, that intemperance had made sad introods upon his former fine healthy appearance. Report says, he treats his daughter with great brutality: thought so from her appearance—how anxious and pale her countenance was, and her once bright eye seemed to have become dim with weeping. Conscience troubled me a little when I saw what sad ravages her father's treatment had made in her appearance. Wonder why she wept so violently when I entered her father's sick room? Something within me says, she remembers how I laughed at her mother's tears. How absurdly people act—to blame me for other people's faults!

Sunday.—Morning prayer, as usual. Attended divine service: what a truly eloquent preacher our new minister is! says a man's conscience must be the judge of all his actions: exactly my creed. Met Deacon W. to-day—He observed, "why don't you give up the sale of Rum?" I answer, "I have a growing family to provide for; and I can't conscientiously, in duty to my family, relinquish the sale of it." He says "I have a seared conscience—(Mem. Remember that!) that I have already driven away one of the best of ministers—made a confirmed loathsome drunkard of the once esteemed Deacon N. that I have been instrumental in ruining Squire N. both body and soul—that I sent his wife to an untimely grave—and that my business was the procuring cause of wretchedness and want; that I had already ruined many families—broke many hearts—driven many to desperation and crime, and that hell itself could not have devised a worse evil than my cursed dram shop." This is the liberality of these unfeeling temperance folks.—However Deacon W. you'll smart for this.

Monday.—Deacon N. called at the store to-day, in company with our new minister; told them I had been insulted by Deacon W. They both united with me against him, and we agreed to get rid of him. Treated the Deacon and minister to a glass of pure Santa Croix—it pronounced it excellent. Had young S. committed to jail to day for debt. His father refused to pay his bills: any longer—an somewhat fearful I shall lose my demand.

Tuesday.—Was called up last night to issue a warrant for the arrest of Peter D. the blacksmith—horrid to relate, the man in a fit of intoxication had murdered his own wife. Went to see the corpse and found her head was literally split in twain. It appeared from the statement of one of the children, that her husband came home and in his usual brutal manner ordered her to fulfil some menial duty. She arose with her usual submission to obey; but, whether from sickness, cold, or debility, she sunk on the floor. He seized his axe beside the door, and one blow upon the defenceless head, sent her immediately into eternity. Am thankful I did not sell him the rum that stimulated him to this act. The offence must rest upon Samuel D. Great excitement abroad.

Wednesday.—The tragedy is not yet over. Peter D. has cut his own throat since he was committed to jail. Deacon W. observed in conference meeting this evening—"that this was the drunkard's end—and that the one who made him a drunkard ought to have it inscribed upon his tomb stone." Freedom of conscience—liberality—how little known and practiced among these stiff temperance adherents; suppose this affair will be magnified into something horrible by every cold water society in the country.

Thursday.—Understood to-day that one of Judge B.'s sons had joined the cold water society; contemptible fool! to let his conscience be bound down. Wonder what our temperance President and Elder B. will say, if I should tell them that Isaac W. one of their cold water folks, comes over to my shop after rum, and brings a lamp feeder to put it in? I believe this society is got up for political effect; understood to-day that it was their intention to turn me out of my office in the spring. Let them do it if they can.

Friday.—Elder B. called at the store to-day. Said Squire N. was dying. Felt a pang at my heart at this news which I never experienced before. Went immediately over to see him; found him extremely low, and in a state of phrenzy bordering on madness—raving incessantly for rum, and then uttering the severest denunciations against me, and all the rest of his old friends. Called me the cause of his ruin; said I once was the cause of grieving the Holy Spirit from him, (too true) that I allowed him to drink against his will (ah, conscience says, this is too true, also!) that I have been the cause of the death of his wife—that I have ruined him for this world and the next—(hard talk to an old friend like me)—that I have made his daughter a beggar, (this is news) that I am a cold, calculating, hardened hypocrite, (have been told this too often before by people on their death bed ever to believe it.)

Saturday.—Squire N. died this morning—imprecating curses upon me as the author of his ruin to the last! wickedly unjust—ungrateful return for my kindness in trusting him—and the other numberless favors I have bestowed upon him. However, this is the way of the world—ingratitude. If I had not sold him rum, others would: why not blame others as well as me?

Sunday.—Two good sermons to-day. Exhorting in the conference meeting as usual—felt considerably edified.

Friday.—Good news! good news! Charles P. the temperance grocer, has failed—excellent! excellent! If his principles won't support him, what's the use in his supporting them? The President and Secretary, and other officers and members induced him to open a temperance grocery in opposition to me. Like a fool, he consented—and then, instead of their giving him their custom, if they found they could buy an ounce of tea or a quarter of a pound of sugar more for a dollar than they could of him they would buy of me—oh! excellent principles! glorious consistency! true cold water system of managing—principle sacrificed to interest; and that, too, for the paltry sum of not more than ten cents! Success I say to the temperance cause!!

Saturday.—Squire N. buried to-day; how unnatural he looked; his face was still bruised with the marks of the fall he had about three weeks ago. How his house, and garden, walls, barns, &c. have gone to ruin—don't look as they did four years ago—think I may purchase the estate now, and make a handsome speculation on it—must rub up my notes and mortgages to-morrow, and see if they will not cover it.

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Wednesday.—Arose early—felt unusually unwell; took an extra glass, which restored my nerves a little—strange what a cheering effect a good glass of St. Croix will have; how it quickens the blood—clears the head—restores animation, &c. &c.—how foolish this crusade against ardent spirits. Doctor P. called at the store to-day, filled his jug; paid up old scores. Judge B.'s son William called as usual—said his brother acted like a fool in joining the temperance cause; is determined for himself to drink just when and where he chooses. Applauded his courage; this is true liberality.

Thursday.—A coroner's inquest in town to-day over the body of Bob P. of C.: verdict—"death in consequence of drinking to excess of ardent spirits." This foolish fellow called at my store about 9 o'clock last evening, got trusted for a pint of N. E. Rum—was found this morning in the highway frozen to death, with a broken bottle beside him; hard, but if men will be fools—why, let them, I say.

Friday.—Have been astounded, astonished, overwhelmed and mortified to day, to hear that my eldest, my favorite son Benjamin, has become a confirmed drinker! Never noticed it in him, never dreamt of it—he has always given him charge of my bar. Told him the news I had heard of him: he never denied it. Wonder what made him smile so bitterly—and why he treated his father's fears with so much neglect?

Saturday.—Found Ben. completely drunk before breakfast this morning; attempted to reason with him, but might as well attempt to reason with a mad man: told me he would drink when he chose, that my bar had ruined others, and that my encouraging them to drink first planted in his nature a thirst for Rum.—Oh, how the blow strikes home. Squire N., I already feel your curse: but away with this weakness—use some energetic measures to candor and ingenuousness, and a sacred regard to truth. Their future character as social and moral beings will be greatly influenced by the manner in which they are taught from an early period to regulate their emotions, by directing them to adequate and worthy objects, and controlling them by the great principles of wisdom and virtue. In this important process the principle of association exerts a most extensive influence. The stern lessons of morality, and even the sublime truths of religion, may be rigidly impressed upon the minds of the young, and may, in after-life, recur from time to time as a mere matter of remembrance; but many must have experienced how different is the impression when they recur in close association with a father's affection and a mother's tenderness—with the lively recollection of a home, where the kindest sympathies of the human heart shined around the domestic circle—all that is lovely in life, while a mild and consistent piety habitually pointed the way to a life which is to come.—Dr. Abercrombie.

Sunday.—A cold day—attended divine service as usual—exhorted and prayed in the evening conference. Wonder why so many hung down their heads, as if ashamed to hear me speak, and what deacon W. meant when he said, "men might show a great zeal for the salvation of others, and yet be governed by an abominable principle of selfishness!" Have heard and received enough from this deacon W.; forbearance is no longer a virtue.

Monday.—Ordered Benj. from the shop to-day—forbid his entering it again. How ungrateful he is to send so many pangs to my heart—wonder why my wife's eyes were so red to day, and why such a gloom seems spread over my whole family circle? Ellen N. (Squire N.'s daughter) called at our house to day, is going in a few days to reside with her uncle in P. Poor girl! she looked as if her heart was broken with grief! How she wept when I entered the room! was appointed administrator on her father's estate to day—represented in-solvent!

Tuesday.—A church meeting to day. Had Deacon W. arraigned before the church for his ungentlemanly treatment. Voted that his conduct was deserving of severe censure. The deacon immediately resigned his office, and requested his dismissal from the church, which we granted; trust I feel thankful to my heavenly father for his protecting care of me through so many trials.

Wednesday.—A cold water meeting here to-day—fudge for all their resolutions! have the names of at least half the members of the Society upon my Leger: wonderful interest they feel in the success of temperance, to patronize such a monster as they say every rum seller is! glorious consistency! hope to see more of it.

Thursday.—Deacon N. returned home to-day—could not pay his account as he promised—left it with the attorney for collection. His wife called at the store; she appeared like a woman acquainted with grief—entreated me to use my influence to induce her husband to desist from drinking; would not promise; strange why people will be so foolish as to make such absurd requests! If I did not sell rum to him, others would; and if such men as the deacon drink, it surely can be no harm for me to sell it.

CULTIVATION OF THE MENTAL POWERS.

In the cultivation of the mental powers in the young, a point of essential importance is the selection of proper and worthy objects of acquirement. In the general conduct of education in this respect the chief error appears in general to have been, devoting too much time and attention to females to superficial accomplishments, and in males to mere acquirement in languages and mathematics: and the great object to be kept in view from the very earliest period is the paramount importance of the actual knowledge of things on subjects of real utility; the actual cultivation of habits of observation, inquiry, association, and induction; and, as the foundation of the whole, the habit

of steady and continued attention. The cultivation of these mental habits is of greater value by far than any one acquirement whatever; for they are the basis of all future improvement, and are calculated to give a tone to the whole character.

In this brief outline I have said nothing on the subject of religious instruction; for the same rules apply to it as to branches of inferior importance, in as far as it is to be considered as engaging the intellectual powers. The chief error here appears to be, the practice of trusting too much to the mere repetition of tasks or catechisms, without that kind of direct personal instruction which is calculated to interest the attention, to fix the truths upon the understanding, and to cultivate the habits of association and reflection. A leading branch of this subject, the culture of the moral feelings, does not belong to our present inquiry; but it is impossible to mention it without alluding to its intense interest even in philosophical point of view. One of the most striking phenomena, certainly, in the science of the human mind, is the high degree of culture of which the moral powers are susceptible, even in the infant mind, long before the powers of intellect are developed for the investigation of truth.

In reference to the whole science of education nothing is of greater importance than the principle of association, which exerts a most extensive influence, not in the remembrance of facts alone, but in perpetuating and recalling mental emotions. We take a very limited view, indeed, of this great subject, if we confine education entirely or chiefly to the acquisition of knowledge, or even to the culture of the intellectual powers. That system is deficient in its most essential part which does not carry on along with these a careful and habitual culture and regulation of the passions and emotions of the young: their attachments and antipathies, their hopes and fears, their joys and sorrows; the cultivation of the social and benevolent affections; the habit of repressing selfishness, and bearing inconveniences and disappointments without murmuring; a disposition to candor and ingenuousness, and a sacred regard to truth. Their future character as social and moral beings will be greatly influenced by the manner in which they are taught from an early period to regulate their emotions, by directing them to adequate and worthy objects, and controlling them by the great principles of wisdom and virtue. In this important process the principle of association exerts a most extensive influence. The stern lessons of morality, and even the sublime truths of religion, may be rigidly impressed upon the minds of the young, and may, in after-life, recur from time to time as a mere matter of remembrance; but many must have experienced how different is the impression when they recur in close association with a father's affection and a mother's tenderness—with the lively recollection of a home, where the kindest sympathies of the human heart shined around the domestic circle—all that is lovely in life, while a mild and consistent piety habitually pointed the way to a life which is to come.—Dr. Abercrombie.

From the Vermont Chronicle.

LITTLE GEORGE AND HIS BIBLE.

George was the youngest son of his parents. When about four years and a half old, God gave him a little sister. He saw that she was a lovely infant, and he loved her very much, and could not be persuaded to part with her; but often wept when friends urged him to do so.—But one day when a lady called and said to him, "George, what will you take for the baby?"

George answered, "I will take a pretty Bible." His mother said, she presumed he did not understand the question. The lady then said, "May I take the baby home and give you a Bible?" He said, "Yes; one that has my prayers in it;" (probably meaning one suitable to use at family worship;) but the tears in his eyes told the struggle that rent his heart. A few days after, George was at the house of this neighbor, and she inquired again about the exchange. He still adhered to it; but when he returned home, he came into his mother's room and said, weeping, "I want the baby, and I want a Bible too." His mother told him he should have a Bible without selling his little sister to buy one, and a nice new Bible of his own.

Now, dear children, how much would you give for a Bible? Suppose some person should propose to give you what you most desired.—What do you think would first come into your mind? Would it be a new hat, a new dress, or some pretty toys? Or would you prefer a Bible? Inform me, children, how much would you give for a book from heaven, that would tell you how you might be good, and make all good people love you? How you might be happy while you live, and go to heaven when you die, and be happy forever? Would not such a book as this be worth more than all the toys and nice clothes you could get? Most certainly it would. Such a book is the Bible. Now, dear children, seek to obtain, each one of you, a Bible. Read it diligently and prayerfully, and follow its directions; then you will certainly be wiser and happier than if you were kings or queens, and had all the riches you could desire, but were destitute of this precious guide to heaven.

A MORNING.

SPURRED RYE.

Rye is liable to be diseased by an insect depositing its animalcula in the grain, which causes it to sprout and produce an excrecence like a cock's spur, of a hard texture. When ground down with the flour, or used in distillation, it proves a mortal poison; and at times has proved a pestilential scourge of Europe: it has been equally fatal in America, and is supposed to have been the chief cause of the plague in London. In 1811 and 1812, a great number of lives were lost from the spurred rye being used as food, and liquor distilled from the rye. The great mortality was chiefly confined to New York and Vermont. Upwards of twenty thousand victims fell a sacrifice to the ravages produced by that dreadful poison.—

Meeting after meeting of the faculty took place, to endeavor to discover the cause; and after the most mature deliberation it was discovered by Dr. Hosack and his party, that it was a poisonous miasma floating in the air, confined to certain prescribed limits and affecting certain persons, more particularly those that were in the habit of drinking gin:—the best apology for their ignorance of the true cause, the ergot or spurred rye. What made their report the more ridiculous was, that there was at that time a fine, clear, black, hard frost, and the healthiest weather that could be imagined. Many of the members were skeptical and could not believe the report; they thought that owing to the fine weather it was impossible for the contagion to exist in the air; others were of the same opinion with the doctors. One of the non-contagionists wrote and requested me to go to Albany, where the disorder was then raging, and wished me to endeavor to discover the cause of the affliction.

On my journey from New York to Albany, where the legislature of that state was sitting, I stopped at a place called Kinderhook, and being cold, contrary to my usual practice, I drank a glass of gin. I had not drunk it many minutes before it affected my stomach, and I immediately took an emetic, which produced the most active effects, the poison had taken so firm a hold of my constitution that my throat and rectum were extremely painful. I had a cold perspiration towards the morning, with a pain in my bones and head, whereas I was in perfect health before I drank the gin. I accused the taverne-keeper of putting poison in the gin; a gentleman of the town who heard me and had observed that the habitués gin-drinkers in the place had died, seconded me in my charge. The landlord declared he was innocent, and referred us to the distillery. Upon our applying, the distiller was much alarmed at our charge of his putting poison in the gin; and added it would be his ruin if the report got abroad, in consequence of the great mortality. He took a voluntary oath that he put nothing but the pure grain into his gin, and invited us to see the grain in the still house loft. We found it on inspection badly cleaned and probably one tenth of it spured rye, or rye vitiated by being infected with the clavus or ergot. I was quite astonished when I saw it, particularly as it was so well described by Dr. Darwin as being a pestilential scourge in various parts of Europe, producing what is called by Dr. Mason Good, in his history of medicine, mildew mortification: in America it was vulgarly called the dry rot. One of the skeptical of the faculty, on being requested to analyze the article, and report on this subject, took a few of his acquaintances some distance into the country to dine at his father's farm, where an opportunity offered to prove whether the ergot was injurious or not, for a large quantity of it had been separated from the rye given to the pigs; and from its fatal effects (as it caused their death the next day) the father became a convert to the opinion.—*Whitlaw, on the Causes of Inflammation, &c.*

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